

words of praise for the glory and magnanimity of the elders of the Fütüvvet; he counts on their goodwill and beneficence; and he says that he has come to the threshold of glory to inquire whether they will command him to enter or reject him.

The presiding şeyh sabaa responds positively to the tercüman. Urakh Grigor writes: "Hearing such expressions of renunciation, the seven-headed, abominable beast answers from inside: "Gel, usta, gel. Bu gel kapusi dur, git kapusi degul" (ibid., p. 60*b*), that is, "Come, master, come! This is the door of admission, not the door of denial."

Urakh Grigor's description of the ceremony continues: "Then, when the pitiful one hears the response from inside, he becomes happy, his heart rejoices at the invitation he has received. Then he goes inside and stops at the door, not daring to go further. And he speaks thus:

Eşiğinde koymuşum ben can ve ser  
Ta vücudum ola safi hamçu zer  
Eşiğinde hacetim budur benim  
Kim kılasın ben fakire bir nazar. (Ibid., p. 60*b*.)<sup>37</sup>

I placed my soul and head onto your threshold  
So that my being may be pure as gold.  
This is my need, on your threshold,  
That you should grant poor me a glance.

After paraphrasing its meaning, Grigor adds: "This pitiful apostate Christian thus has given himself up, with his soul and body and his whole being to the lawless antichrist Muhammad, the enemy of Christ" (ibid., pp. 60*b*-61*a*).

This supplication, called the "tercüman of the threshold," exists identically in the Turkish text.

According to custom, the Muslim supplicant, together with the two nakibs, would follow the nakib al-nukaba and go through the threshold, where salutations and other rituals take place, and the appropriate tercüman is read by the nakib al-nukaba.<sup>38</sup> In contrast, we learn from Urakh Grigor's text, that the Armenian candidate would go forward alone, would prostrate himself before the şeyh sabaa, and would then silently recite the following tercüman:

Şahi tahaviten [sic, see below] işarettir yüzün  
Surat-i haktan beşarettir yüzün,  
Hacil [sic = hâc-i] harama ziyarettir yüzün. (Ibid., p. 61*a*.)

Your countenance is a sign from the candle of unification:  
Your countenance is the beauty of the face of God.  
Your countenance is a pilgrimage for the holy pilgrim.